Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the Civil War and two other references to it (x. 471; x. 521) that the original commentary antedates, at any rate, the loss of these books.

The volume contains, besides the *scholia*, the *Vita Lucani* professedly drawn from Vacca, an outline, *De bello civili inter Caesarem et Pompeium*, *Argumenta* before books i, v, vi, vii, viii, ix, and *Periochae* before books ii, iii, iv, x.

As *corrigenda* I note *auctorn on* for *auctor non* (i. 24), and in the *lemma* of i. 260, *I*, apparently, for *T*.

The editor has appended serviceable indices and on the whole has contributed with fidelity a text of ancient *scholia* which may in authority rank with the admirable Donatus of Wessner.

JOHN W. BASORE

PRINCETON UNIVERSITY

Textes grecs inédits de la collection papyrologique de Genève. Par JULES NICOLE. Avec VI planches. Mémoire publié à l'occasion du Jubilé de l'Université, 1559–1909. Genève: Georg, 1909. Pp. 49.

Of the eight Greek texts which Professor Nicole publishes, six are from papyri, one from a parchment fragment, and one from a wax tablet. The earliest form a group of three documents relating to the circumcision of priests in Egypt. These date from the reign of Antoninus, and help to augment the papyrus literature on this subject, which already includes documents at Berlin and Strassburg and from Tebtunis. The wax tablet belongs to the sixth century and preserves Ps. 91:1–7, 10–13, in the Septuagint version. But Professor Nicole's most considerable texts are fragments from Aeschines' *Against Timarchus*, from Thucydides, book ii, and from Demosthenes' First Philippic. These papyri range from the second to the fifth centuries and help to carry back the manuscript tradition of these important works into antiquity. To the four columns of the Aeschines, Professor Nicole appends a collation with the text of Blass. The papyrus is in general agreement with the better class of Aeschines manuscripts. A full series of excellent facsimiles adds greatly to the value of Professor Nicole's volume.

EDGAR J. GOODSPEED

THE UNIVERSITY OF CHICAGO

Griechische Papyri im Museum des Oberhessischen Geschichtsvereins zu Giessen. Im Verein mit O. EGER herausgegeben und erklärt von ERNST KORNEMANN und PAUL M. MEYER. Band I, Heft 2, von PAUL M. MEYER. Urkunden No. 36–57, mit 3 Lichtdrucktafeln. Leipzig: B. G. Teubner. Pp. 104. M. 8.

The first part of the Giessen papyri to be published contains twenty-two documents from the Ptolemaic, Roman, and Byzantine periods, edited

with full introductions and commentaries by Paul Meyer. The earliest are Greek translations of demotic contracts from the reigns of Euergetes II and Epiphanes. Of the Roman documents the most considerable are three decrees of Caracalla, the first of which preserves the text of the *Constitutio Antoniniana* by which the rights of Roman citizenship were extended to the *peregrini* of the empire. The limitations under which this was done are at last made clear by this text, which should take an important place among Roman historical documents. The second decree preserves a supplement to the well-known amnesty proclaimed in February, 212. The indices are reserved for the third and concluding part of the volume.

EDGAR J. GOODSPEED

THE UNIVERSITY OF CHICAGO

Natursagen. Eine Sammlung naturdeutender Sagen, Märchen, Fabeln, und Legenden. Herausgegeben von OSKAR DÄHNHARDT. Band II: "Sagen zum Neuen Testament." Leipzig und Berlin: Teubner, 1909. Pp. xvi+316.

Tennyson's

> Glastonbury, where the winter thorn
> Blossoms at Christmas, mindful of Our Lord,

and his "passion flower at the gate" well illustrate the kind of folk-tales Dähnhardt has collected. That widespread popular tendency, half faith, half fancy, to interpret the everyday phenomena of nature in terms of religion and religious history, as men understood them, has produced an extraordinary mass of legend of curious interest. In many of these, no doubt, ideas really pagan have been given a Christian turn. Others reflect well-known incidents in the narratives of Jesus' infancy, especially those preserved in the apocryphal gospels, e.g., of Thomas and James, to the wide influence of which these legends bear striking testimony. A favorite expression of this religious fancy was the naming of trees and plants, or perhaps only the explanation of an existing name, from an imaginary connection with gospel or apostolic history, real or apocryphal. The Judas tree is a familiar example. Peter is, of course, a leading figure. The fish which was to enable him to pay the temple tax is variously identified in Italy, Sicily, Flanders, and Russia. The keys of heaven once dropped from Peter's hands upon the earth, and where they fell, the primrose (*Schlüsselblume*) sprang up. Cursing plays a larger part than blessing in these stories: children are cursed by Jesus; Jews are turned to swine by St. Hubert; the annoying mule in the inn stable is cursed by Mary. The mediaeval mind, it would seem, found cursing more edifying, or at least more congenial, than blessing. The great majority of the tales have little charm or force, but they are redeemed by a small number in which native wit or real religious feeling finds quaint